

125 AD 24

PARANETIC DISCOVERS,

VVISHING A MOIR
MODERAT PROCEEDING
against the Papests of Scot-
land: to God his glorie, or
the King his seurte, their
conuerſion or confu-
ſion, and peace of
the vvholl con-
trey.

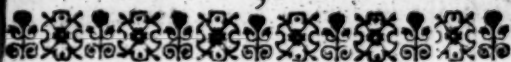
BY
HERMES SCOTO-PHILE.



M. DCVIII.

1605
Trye if my counsel be of God, and
praye him to rectifie it.
Iudith 8.

*Si me viuere vis sanum recteque valentem,
Quam mihi das agro dabis agrotare timentis
Tu Lector veniam.*



TO HIS
 V E E L B E L O V E D
 B R O T H E R , M . G . C .

F A I T H F V L M I N I S T E R O F
 G O D H I S V O R D .
at Edinburg.



Y Dear and most louing
 Brother,
 The seuēth, of December,
 I resaued your letters of
 the fyft of Nouember, a-
 cording to the old and nev v Callender,
 Vvhich at their very first vnclosing in
 veuing their datte only, semed ominous
 vnto me , that they should haue thus
 both been directed and delyuered in
 tvvodiuers contreys, vpon tuo such fa-
 tal dayes almost, neuer to be forgotten
 or profaned amongs the bloody fastuels;
 yea , vvhich is more meruellous , that
 they should haue both been vrotten
 and read vpon tuo Tuisdayes: so that
 as yeat I remeān astoniched as Pom-

A ij

peius did in seeing the Sanctuarie ; as Alexander in loking into Ammons mysteries; or Apuleius in beholding the vvouchcrafts of Isis and Osiris;and am forced for lake of brath,to cry out with a borrouit voce.

*Hen Marti sacrata dies quam pene fuisti
Sacræ Ioui stygio, & cæcæ deuota tenebris:
Sanguineo torrente suiste inscribere fastis
Cerberus & pulle properabat cura caternæ
Sed Superi vetuere nefas.*

But vyhen I red in yovvr letter, that the Papiſts ar pout at, and grouſ dayly diſcontended , then ver my lippes opened, and my toung ſet at liberty to cry with Cræſus dome ſonne, **G O D S A V E T H E K I N G !** O good Lord ! vvhat meruellous effects appeares, not only in me, but euen through out the vvhol Vniuers, vvhen the ſpreit of errour begenneth ons to auakin. The heauen vvhoſe aſpect vſeth cōmonly to be pleaſant, and deleytfull, is novv full of comets and prodigious ſtarres, vvwhich pronostiſcats the deſolation of Stats, and ouerthrowv of ſome kingdomes.

Fulgere nouis viſus ſplendoribus æther,

5

*Insolitisq; vagis producere gressibus ignes
Mæstitiæ testes Superum.*

The Son vvhich vont to ryse higher,
and schevv a cherfull countenance at
the comming of our Lord Iesus, novv
terrifies vs vwith à bloody froonning
brovv. The Earth quekes, the See ouer-
floues vith the vnreuly vinds of Aquil-
lon. But vvhat (*Brother*) are the tvvo
pernitious *P p.* of Rome reasin againe
to vrake our Commonvealth also? Doth
not the Protestant ioyn vith the Puri-
tein to root out the Papist? Or vill he
chenge the letters, that allt he world may
say vith August, *τῆς α κα π πα κα ρισα*, and
that yee vill trhovv vs out of Scotland
by your contentious preyd, as Iupiter
bet doun the Gyans af the toppes of
Peliâ, Ossa, and Olympus? Alas! hovv
sorrourfull I am to heare that soe many
Noble men should be excommunica-
ted, benished, and empresoned, vvhen
yee should send your thre Elpons ra-
ther to fill them vvith the Nectar and
Ambrosie of trevv God, then punish
them thus vith à threfold thonder of
the thre false and faboulous Gods, Iup-

piter, Vulcan, and Minerua. Vvherfor is b
 if this my ansuear satisfie not yovv ex- Na
 pectation, concerning these your pro- ou
 ceedings, against the Papists for the pre- me
 sent, blame not me, but your novves: mo
 for my discours can not be in better ly
 order, then my conceptions, and my pe
 conceptions, then my mynd in contem- to
 plating such an vnreuly obiect. Surly if th
 Scotland ver a strenge countrey vnto C
 me, I could discours of them vith little b
 peane, and vould not haue been moir t
 moued in reding, or hearing them, then d
 if one told me of the nevvs of Rome n
 in the tyme of Tyber and Nero: yea I l
 vould be glaid to be so far from denger. l
 But alas! if I savv a Schip, vvherin yee
 and my freinds ver near to perish and
 be cast auay, think yovv I could delyt
 much in that spectacle? Not, I am as-
 sured. My countrey rhen being a flott,
 vvherin yee and these vvhom I loue
 best in the world, yea it self, vvwhich I loue
 moir then my selfe, being reddy lyke a
 feare schip to tock against the rocks,
 and banks of the See of sedition, vvhy
 shoud I not cast my last ancre, vvwhich

rfor is boldnes to speke frely, to saue vs all?
 ex- *Nauigamus & nos vobiscum* (as one of
 ro- our first Christiens said) *militamus &*
 re- *mercatur*. To saue my selfe alone, it ver
 es: moir peine then pleasour to me all my
 ter lyue tyme heerafter, as it should be a
 ny perfidie, for yovv, vvho is a Scipper,
 m- to essey only. For alas ! I hear that
 if these vvho ver our salutary starres of
 to Castor and Pollux, in guiding the great
 le barke of our Cōmenvelth, are become
 ir that dangerous and cruell Helena to
 n droun vs : befoir they murmured it, but
 e novv, it is plainly published, and the
 I better beleued, that it is prented in Pā-
 phlets, vvwhich euer are signes and for-
 roonners of greater euils. In my iuge-
 ment, the drift of these conterfet au-
 thours tendsvvholly to mutine the peo-
 ple, and make them cry, vith fureur and
 rage, *Great is Diana of the Ephesiens* ; all
 their arguments being bease, and pro-
 pre for the commouns, full of schevv
 vith little or no substance at all, formed
 after a tricherous, false, Iesuitical inuen-
 tion, studieng to perich vs vith their
 praises, and to beyt vs, in killing.

O generation of vipers how can they speake
good thinges when they ar evill ! O
cruel Crocodils, and venemous serpens,
vvho lik a furieuse Medea vold toire
in peaces our old Eson, with their en-
chanted charmes of commendations.

And to tourne tauards them. O Trea-
tours Iesuistes, and monstrous genera-
tion of panthers and Hippocentaures,
vvho so vnmercifully vold haue kil-
led both King and countrey, Prince and
subiects *At one blow*, vvho of his glo-
rious palices socht to haue maid Poly-
phemus his den, Cacus his sty, and the
lodge of Esop his Lyōs, I thought yee had
better profitted by my Institution, *Quam
accedere vt ascendatis, & accendatis!* Your
censures and accusations ar soe many
panegyriques, and all honest men that
shall take the peines to reed your li-
bels, vill condemne yovv tuyse, as ca-
lomniateurs (remēbring that it is your
coustome to lee doubly,) first for impu-
ting your propre vices vnto other mens
vertus; secundly that soe many crimes
yee obiect, are soe many perfections. As
for exemple, in these tvvo late Satyres,

Speck
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 obserue in them both, and in each one
 of them, that your principall and cheif
 action is, to imitat with your vvholl en-
 deuoures that notable flatterer, lyer, and
 imposteur *Medius*. For in euery page,
 lyne, vord, and sillabe, I persauē, how
 couningly, without any shame, mercy,
 consideration, or proof, yee vould fasten
 your venemous teith, to beyt those vvhoe
 are aboue all envy, and to poison the
 harts of the reders.

Dij tales terris auertite pestes!

And to the *Persons* in personne *sine*
personâ, thirstie of blood, longing after
 mens flech, peall with preyd, sualled with
 coller, and full of iniquitie, how long
 will thov thus persevv vs vnder thy
 maske of piete and religion? vwill thov
 neuer leise to savv the seid of sedition,
 and to detourne loyall subiects from
 their diutiful allegiance? vwhy dois
 thov studie to steinge the glourious lu-
 ster of thy Princes, to couller and pent
 the vrinkels of thy vveyld *Lais*, with lies;
 as thov vould haue defraudet them of
 their righteous Titles vnder the name of
Dol, or deceat, and as thy vorthy compa-

nion vould depriue them of their allegiance by the name of *Tort*, vvhich is wrongfull or iniust?

Quam bene cōueniunt rebus nomina sepè suis.

If thovv ver as good and zealous a Catholicke, or soe trevv a Englishman as thovv vould appeare, vould thovv euer haue thoght, or been persuaddet to publish such teales althogh they had been trevv? Vould thovv euer haue finyeit, forced, or invented such things, as falsely and maliciously thovv hes don? Is thovv not vors then, then Cham in lieng to descouuer the schame of thy faltles Fathers, and mothers? No, to my auin knowledge thovv speares not thy very Brothers, vvho morally, vvith honest men are accounted as ciuill and modest, as thovv schevvs thy selfe spitfull and schamles. Yeat agean *Persons.*

Discito iustitiā monite & non temnere Diuos.

These Harpies and Menotaures (*Brother*) droues me soe in the Dedal of their horrible treacheries, that Ariadnes cleu almost, can not veynd me out of them, soe am I strookin vvith a lethargic feare, and apprehension, to see

alle pvv besie they are all, and each one of
 h i hem in plotting and practising to deige a
 cepper seller, and to ley in stronger and
 ryer goonpouder. For look hovv this
 his Crooked *Tortus*, hings vpon blind *Per-*
 Ca sons, betaking him selfe to vs, vvho ar sub-
 as jects, that they both ioyning their forces
 uer together, may deuoir both Prince and
 u people. These famous libels are fyre
 en amongs hards, and no cold colts to Kind-
 it, le a Common-vealth, if in devv season
 ly befoir insurrectiō they be not quēched.
 v

Vvherfore (not doubting of the
 Kings vofdome and prouidence any
 vayes) in seeing alreddy so great a smoke,
 come out at the lomme head, I must
 crye for vater, least the doge that barks
 vvhen the theif commes in the night,
 the cocke that crowes to avakin vs vn-
 to our labour, and the Goose that saued
 the Capitoll make me crye on daye. *Va*
mihi quia tacui. I am not ignorant, *quàm*
scopuloso, quàm periculoso, & quàm difficili
pelago verfer, to content all men in such a
 variety of opinions. I doubt not but my
Discours, may be teiklech in many mens
 cares, and of difficill digestion in their

thogths: neuertheles I fear not to frell
 the barres of such perplexites to cry fo
 my Apologe, *Vincat veritas, vincat pu*
blica utilitas. Let the truth and profit
 my innocencie, not only ansuear in m
 defence, but also excuse my eloquence
 And althogh I learne of Paterculust, ha
Magna negotia magnis adiutoribus egent, and
 I confesse that I am not one of them,
 yeat asking counsel of Salust vreyting
 vnto Cæsar in the lyke case, he encoura
 ges me thus, *Omnes magna mediocrique sa*
pientia res huc vocat, quæ quisque optima po
test vti dicat. God grant then, that yee
 may vse this ansvvear to charme the
 vinds lyk Arion his harpe, to calme the
 storme lyke the lyght of Sainct Helme,
 to remoue the rockes lyke Orpheus his
 lut, to stay the violent course of that
 great and heauy Schip lyke the Remore,
 that ve may haue calme See so long as
 our Alceon is lying a gesine.

And to the effect all may prosper the
 better, & that ve may ancre at some saue
 Herbry to redresse our Schip againe, I
 vill exhort yovv to take done yovvr top
 pe Seales for the present, to loose yor ca
 bles

les, to beatt done yovr mean mast, to
 throwv over boord all vvhich is most
 heauie & least vorth, & in end encourage
 euery merinel, euen the meanest Boys at
 the pompe and basfest offices to do their
 diutye the best they can.

This bressly is the desseingne of my *Dis-*
courses, & perfectiō of my *preparatise*, vvhich
 yee shall publich if yee think good, in cō-
 scealing both yovvr name & myne, with
 this cōfidence, that no honest harted mā
 of sond iugement, & inteare affection to
 the King and his Countrey vill blame
 my endeuoires: yea I look rather to be
 commender (albeit I should be frustrat
 of my intention) for doing my best, in
 discharging the diutye of a faithul sub-
 iect and *Louing Scoteshman*. And it ver on-
 ly for incitating others vvhio are indued
 with moire learning, and Knowvledge
 by experience, and haue better commo-
 ditie, with a greater pouer and authority
 to persuad the Lectours, euer holding
 for my posee.

In magnis voluisse sat est.

As all Lerner Deuins, Sage Counsellours, and Steatsmen of good experience, holdes it for an vniversall and cheif maxime in pollicie, that all heresies, sects, and strenge opinions should be repressed, stopt, and rooted out at their budding, and first begēning, vvhether by fyre, suord, or death: so dissent they not gretumly, vpon the cōtrary vvhē things are grouin to a hight and an excessif number.

Vvherfoir, in seeing too much, and hearing moir to my great regret, that Papistrie (vvhich of all heresies I vish most to be shuned, as heauing greatest appearence and resemblance with the truth) hath soe infected the noble and veetall parts of our politick body, that it can not veell be cured vithout denger of death, I find it conforme, to God his holy vord, to ciuill pollicie, and humane reason, that, *Papests may be suffered in Scotland vith a sond conscience: to God his glorie, for the Kings safety, their conversion or confuson, and to the concord of the vvhole Countrey.* In so much I know assuredly, that *Every Kingdome deuided against*

oun: *it self, shalbe desolat.*

expe This I susteine, not that I approve their
 an religion, or that I feare God vill euer
 here permit such a damnable opinion enter
 d b into my mynd, but because I apprehend
 hei a greater necessity then eather I am able
 r b to expresse, or yee to beleif; so ar ve Scot-
 no tesh, or veys behind the hand. Nor yeat
 ing do I propone to proof it, because I con-
 am demne the Minister and magistrat in
 Ioyning their pouer for their punish-
 ane ment, *Vtinam omnes abscindantur qui vos*
 hat *conturbant.* But because I vish a moir mo-
 ish derat proceding, foir their conversion,
 test and that they ver rather charitably pi-
 the tied, then rigourously punissed. For alas!
 nd they vould be vsed lyke the deif, the dō-
 at me, the crepple and the blind, vvhom ve
 er pitye, and helpe in their necessitye vith-
 is out malice or hatred. If any man be in
 i- the darke, ve vill light or let him see,
 ed but not bourn him. If he be dirted, ve
 od vill vache him, but not drone him. If he
 - be seek, ve vill labour to cure him, but
 be not to kill him. If he be gone the vrong
 - vaye, ve vill not cout his throt but set
 ? him right. Vve say that they are in the

darke, dirted, gone vrong, and diseased
 and yeat vill vee bourne, kill, droun
 and cout their throts. Religion and
 Iustice should agree together to iudge
 and distroy the heretickes, but the voice
 of God must sitt as President. Moyses
 and Aaron, I confesse are Brothers, yea
 Moyses must not be ashamed to reprove
 his Brother Aaron sharply, vwhen he lei-
 fes Gods commandemēts to followv hi
 passions and humeurs. It is necessen
 they both Ioyne together aganist the ra-
 pests, in such sort, that the Church be
 not pout in danger; otherveys they must
 aveat Gods extraordinear hand, by his
 ovven commād, as appeares, in that Ro-
 boam should not make Varres aganist
 the ten tribes of Israël: be reason (as it is
 to be presumed) that, that varre vould
 haue caused too great a combustion
 amongs the people of Israël.

Hence is it, that Attic Patriarch of
 Cōstātinople thoght, that some tymes we
 must prefer vtilitee to Iustice, & a peace
 of a Kingdome or Contrey, to the
 exact obseruation of statuts, after the
 exemple of the Apostles them selues,

who vsed their occasions with a prudent dispensation. We must heat Heretickes, but we must loue the vvholl Church moir. Scipion, and after him the gentill Emperour Antonin said, that they had rather saue one citicen, then kill a thousand ennemies.

Vvhich is the doctrine of our Lord Iesus, in forbidding by his parable, to plucke vp the tares or cockle from among the good seed, *leest vvhhen yee goe about to gather the reeds, yee pluck vp also the vvheate with them.*

This compereison being veell vnderstood, it ansvveares vvhath soeuer yee can obiekt in the contrer. For if yee saye, that the liberty of the gospel, and Gods glorie, semes to be empared in suffering Papistes or Heretickes (vvhich yee vill) in the land. They vill reply lykveys, that the cockle takes vp a great part of the feild, vvher the vvheat might grovv, and by consequent hurteth the Maisters honour and profit: notwithstanding the lord saith: *Let both grovv together vntill the haruest.* No, I may adde, that the glory of God and the force of his vord

shall shine moir clairly vvhill the self
clouds labours to darken & obscure the
light, and that the Papists should be
many spurs to prike many a loitering
Minister to his labour, vvhich hath suffi
red the envious mā to sow the tares; y
vvhich is vorse, hath pluckt vp the
vwheat, in suffering many a fathfull
fall away by his negligence.

Let vs then comper Iust with Iust
Good with Good, and apply them pri
dently to our present estate, and fallow
that vvhich is best, and most Iust: as o
the other part, let vs comper wrong with
wrong, euill with euill, and submittin
our selfs to the necessity of tyme, an
that vvhich is most request, betake ou
selfs to that vvhich is lest vniust, and
not so bad. There is les wrong to suffe
the Papest in peace, then to trouble the
vvholl Church. Ther is greater holline
and Religion, in conseruing the Church
and Commonvealth, then in destroying
them both. Seing then, ve can not pluck
vp the cockle without the vwheat, or re
forme the Recusants as ve vvould, I cou
sell yovv with Gamaliel to *Resrean your*

all themselves from these men and let them alone: For
 cure of their Religion be of men it will come to
 be bought: but if it be of God, yee can not destroy it,
 lest yee be found euen fighters against God.
 And let vs not think that Gods glory
 can be empared by them. For euery plant
 which he hath not planted shall be rooted vp.
 In the meantyme we may haue this
 comfort of our patience, that God for
 the most part hath euer destroyed al He-
 retiks miracoulously. As Nadab and
 Abihu ver consumed by fyre. Coré, Da-
 than and Abiron, deuored by the earth.
 Ananias and Saphira killed by the suord
 of God. Elimas blinded by Sainct Pauls
 mouth, and so foorth, as yee may rede
 chefly in the Ecclesiasticall history, the
 eersion of Arrius, euen then vwhen he
 thoght him selfe strongest, and to haue
 ouercom his ennemie Alexander.

If any vill not be satisfied with these
 reasons, and fearfull examples, but vill
 remain vilfull to persecut the Papests,
 vvwhether by hatred, envye, malice, pride,
 ambition, auarice, or any other humain
 passion, cloking them selves with the pre-
 text of imprudent zeale, and feinyeit

denotion. Brethren, (to ansuear with the old
 Apostle,) mine harts desyre, and praynly
 to God for Israel, is, that they might be saued
 For I bear them record, that they haue the
 zeale of God, but not according to knowledg
 for they, being ignorant of the righteousnes
 of God, and going about to stablish their
 owne righteousnes, haue not submitted them
 selues to the righteousnes of God. As alas
 this 17. Nouember neuer to be forgot
 ten, vill euer vitnes to our posteritie;
 and as the pulling down of our magnific
 Churches, distroieng of Abbayes and
 Monkeries, vvhich var our Theatres,
 Amphitheatres, our portickes, Thermes,
 Propylees, Colosses and Obelisques,
 comperables to any I haue yeat seen
 abroad: by bournig of Books and old
 Registers, asvell of the kingdome as Re-
 ligion, doth testifie our forfathers rash
 and vnconsiderat zeale to vs now.

Ossa vides rerum vacuis exucta medullis.

The holy Spret, (apperently) forseeing
 your excuses, saith, that Saul was pu-
 nished for the lyke zeale in trying to
 vrake the Gabeonits. Such lykevys
 was Ozas zeale in putting his hand to

ith holde vp the Arke: so that it doth not
 pray only not excuse, but it selfe, is a sin, if it
 saue not ground vpon knowvledge. Man
 must not go about to do all, he thinks,
 ends to Gods glorie. He must learne of
 Gods vord, vvhat he should affectionat,
 vherin he should employ his ende-
 voirs, vvhat curse he must take, and
 vvhat means he should vse. God
 knowveth the secret of euery mās mynd,
 and in end vill discouuer it to his shame
 and confusion, if it be vniust.

and My aduis then is, vverenance varres, to
 es, choose Salomons peace, and that yee vse
 es, only that same forme in reparing
 es, Christs Tempel, and these vorklooms,
 en vvhich in building therof vas not hard;
 ld to teach vs, that the Lord loues not
 e. noyse, or that ve should proced by force
 h vvher fauour can preueal.

Therfoir, as euery little vapour is not
 sufficiēt to engēder a thōder, vvhich clā-
 ges the care of all exhalations & mists, so
 I vould, yee should not thunder your Ex-
 communicatiōs lightly, to pnrifie, these
 contagious clouds of Poperie, vvhich
 infects the vnivers. Imitat rether

Prosper Aquitanicus his aduis; first, to
 ply the plecter of patience to their vour
 and then the fyre of reproof if th
 amend not, but neuer the reassour
 excommunication, vntill the rotten fle
 begin to fall of it selfe, and that it
 vncurable; vvhich Sidonius Apollina
 thinks neuer to be, so long as a man
 ues. And to be breif in so clear a mat
 S. Iean vith the golden mouth pronou
 ces pleanly, it should neuer be vsed: feat
 vvhath, saith he, is Anatheme, but that
 man is geuen ouer into a reprob
 sence, and lost all hope in Iesus Christ

Vvherfoir I wish and counsele yov
 yeat agean, rather to schovv your self
 fues disciples vnto these Doctours, the
 prentises vnto Alchemists, vvhov vses th
 fyre in all their operations: seing, I an
 persuadded yee accoumpt Pompeiu
 braging no prease, that he killed tvvo
 millions, a hūdreth and four scoir thou
 sand men; but that yee vould triomphe
 for a moir notable victory, in sauing
 tuyse as many, by calming the tempest,
 and bringing our Schip vnto the schoir
 syd to be dressed, hatcher & pickt, like
 the Inuincible *Victor* of Athenes.

st, to Novv Brother, being

your — *medys tranquillust in vndis.*

if the seing, the heauen clear vp, and per-
 Tourneing a little of the meanland, I am
 n forced agean, to meruell far moir, then
 at it efoir, and to think that eather I am in
 lina Copernicus his Sphere, vvhether according
 an lo Cleanthes and Nicetas his opinions,
 nate the Earth moueth only, and the heuinly
 onorcerles stands still; or els, that Plenie vas
 d: feather deceaued or vould deceaue vs, in
 hat reing France from Earthquek. For I
 rob find soe many countrey men heer, of al
 rist qualities, ranks, sorts, ages, professions,
 rove and treds, that France must haue chan-
 selged climat vith Scotland, as, V. Marcel-
 the lus his Oliue gardins chaged their place
 th vith the corne feild, or els, that our
 an Brittons are become Bohemiens, (not
 ciu meaning of the Irish.) But seing our
 vvo Nobles in better order then the king
 ou of Egipt vas heer, and that the number
 of our penence endurers sourmonts
 g, tuiyse tuielse, I fad my first thoght treuest.
 st, So vpon contrey kindnes my blood
 oir varmed (as yee knowv vyhen freinds
 ke

meets) and marching forduerd with
 panick courage, I teuk the boldnes lyk
 a blind Homer, (after a good morrov
 me maisters), to enqueyr from vvhence
 they came, & vvhoother they ver going?
 Some I see ar comed to bye, some to
 sell, and many to look on, vith vvhome
 commonly I convers, as men of least af-
 feares, and most at lesour: yea, as he-
 uing moir celestiel mynds, and mouing
 heads then our merchants: for lyke soe
 many vauering starres I obserue them
 eather going or comming tauards the
 Moon, because they are not able to
 see the light, nor suffer the heat of the
 Son. Heer I confesse are many plea-
 sours and diuers delysts for men that
 haue money; and that ther is no moir
 courtosie, vith les kyndnes in the vorld:
 yea novv, (*Quod tibi dictum volo*) non ve
 olim, and I fear at last the Ægyptien pro-
 clamacion 1562. at Orleans. Vvherfoir
 vvho vill blame vs to loue our Ithaca
 best, for vvwhich ve ar borne vvithout
 farder amplification, and that euery one
 of vs say in hart vith Vlysses and Æneas,
 me si

*Me si fata meis paterentur ducere vitam
 Auspitiis, & sponte mea componere curas
 Urbem Scotigenam primum, dulcesq; meorum
 Reliquias colerem.*

But of all men I find our pilgrims haue
 greatst hast bak agene, and that their
 loue tauards the countrey, may contest
 for supremacee against our zeale tauards
 God; so that, they think, if vve get hea-
 uen they should haue earth. Vvherfoir
 many of them after they haue vvhoored
 vntill they be spent, vith Phryne of Ba-
 bylon, not going neare the Lotophages,
 vvishes only to returne vnto their chaste
 Penelope: but seing the great geat schoot
 and that they haue little hope, to en-
 ter at daytyme, they seik so diligently
 and deiply for a bake door in the night,
 that they loose their patience, & becom-
 mes phreneticks in their imagination,
 so that a sleep and awake, they dreime
 only of fyre, as appereth by their smoky
 discourses, and sublime speeches, vith
 such furious thretnings, and bold at-
 tempts to force the foire gates, that

*Quodcumque mali est & quicquid triste ti-
 memus.*

Vvhich fearful considerations, makes me affirme with a trembling hand, *that* it ver better for the Kings fastye, ad peace of the Realme, they duelt at home, to haue their head purged with the vvholsome hellibore of Gods vord, and our peaceble conversation then to cause them thus, vage and seek after strenge vonders to their damnation, and al our dishonour, by making vs to be eslemed the most vncompatible people of the world.

Not, that I vould approue in any wayes the old saying, and that high misterie of gouernment vsed by Bussaris, and the Apostat, as of all Tyants, and so commonly practised by many polliticiens, *Diuide & impera*, in fostering alweys dissensions in their dominions, to curbe the stronger, by supporting the vaker partye.

*Iusta pari premitur veluti cum pondere libra
Prona, nec hac plus parte sedes, nec surgit
illa.*

Nor yeat, do I propone it to imitate Apollonius of Thianæa, pretching befoir the Sicyoniens, as an enegmaticke oracle, *τιὸν ὀρθῶς διακτισμένον πόλιν ὁμονοίας*
συστοιχὸν δαίδα. That a veell reuled citie had

need of a discordant concord. But of con-
 trer, my assertion imports, that the prin-
 cipall and iustest law, vvhich all Magi-
 strats and Stetfmen alweys should ob-
 serue inuiolably, is, that they should
 præfer the good of the vvholl Commõ-
 veallh vnto all priuat respects: be reason,
 all is lost, and gone, vvhhen the publick
 is endommaged? And ve reed, that the
 Consul Seruilius did appease the greatest
 tumult, and the most dangerous sedition
 that euer happened in Rome, and that
 by the recit of this law only. So that I
 need nather allege Aristotils, *In vnitate
 bonum, in pluralitate malum; & quod regnum
 vnitius, idem & munitius*: nor yeat tell
 yovv of the symbol or embleme of the
 bunch of arrows, of Sertorius hors teal,
 of the apologie of the three bulls and
 the lyon, nor yeat that, vvhervith Mene-
 nius Agrippa, did reconciliat the people
 Romen vith the Senat, for verification
 of my proposition.

Threuth it is, and vvhich none vill de-
 ny, that it is a great subiection for a man,
 to haue an isseu, or a fontenell in his ar-
 me or lage, and that it ver better to haue

none at all if it ver possible: but being
 oppen to drovv a catarre vvhich fel down
 vpon the stomach or liuer, it can not be
 closed vithout eminent denger of death:
 so that it is a necesser euell, to shune and
 take away a vorse: in lyk maner, my opi-
 nion is, that it is better and surer to take
 down the scales in tyme of storme then
 vilfully to rinne against a rock and make
 Schipvrake. The skilful Phisicien vill
 haue patience to drye vp these great ca-
 tarres, little by little, because a soudden
 purgation might chock the patient. We
 are in the lyke esteat, (as I hear) so if we
 close this vond of our Church befor that
 all be veell clenged vithin, we are in den-
 ger of deth; keep it oppen, yee shall leiu
 to purge it in such sort, that vith tract of
 tyme it vill shut of it selfe. This is the
 miserable estet of all Stets in Chrissin-
 dome at this present, and the souverai-
 gne recet to Keep them in peace, that
 Papiſts are tollerated, among Protestāts,
 or rather the Protestāts amongs Papeſts,
 except in our countrey, God be preased.
Vvherfoir assuredly, as yee measure so shall
ye be measured, and your seuer proceeding

in Iugement, vill procure an vnmercifull
condamnation of others heer beyond
sees, vvho are members of that same
head vith vs.

But vvhat profit I praye yovv do yee
pretend by their Banishment, or Prison?
Do yee thnik, that eather of them vill
banish their strenge opinions? No, it vas
abroad vvheer they lerned them, and it
is heer vvheer they are confirmed, and
strenthened by the povver of Sathan, &
his Viker: So that, they become moir
vilfull, moir dengerous and decetfull, as
dulfull experience may teach yovv,
vithout all remors of conscience. Yea
the regret, they havve in thinking of
their sweet contrey, of their vifes and
little children, of their freinds, familie
and fallouers, of their pleasant possessiōs,
seare buildings, great rents, &c. dryfs, or
vill dryfe, some of them to some mes-
cheuous attemps and devlish desseing,
through dispear, pouerty and disgrace.
And to banish them al vvhat peane vll it
be? A ded vomen vill haue four to cary
her forth, and hovv many think yovv,
must ther be to bert so many liuely able

men out of their homes? Vvhen yee haue done it, vvhat geane shall eather King or countrey reyp therby? Doth it not depriue his Maieſte of ſo many ſubiects: and makes it not the land diſſo- let and a prey for theſe that vold inter- pryſe? Alas! how many, robbers, roges, vagabons, pirates, theifs and ſuch other looſ- liuers ar lying in vatch to ſpy eather an inſurrection at home, or an inuaſion frome abroad, to diſpoſe of our liues, and liberte at the pleaſure of a Monk? *Quis- quis enim, ventre, manu, bona patria diſſipa- uerat, quiſquis ardore libidinis, vel ambitionis æſtu, vel vindictæ ſtudio flagrat, omnes a fur- ca redempti, ganeones, adulatores, inceſti, parricidæ, ſacrilegi, quos denique flagitium egeſtas, conſcius animus exagitat, hi inquam omnes velut oblatam a Dijs occasionem arri- pientes vndique in hunc ludum nomina daturi confluent, vt quiduis impunè in quemcunque & facere poſſint & dicere.*

Bevvar of Catelins companions, and theſe cruel maſſacrers, vvho vill think it geat pietye in them, to ſcheu no pitie tauards vs. Take head as veell of Vlyſſes as of Diomedes, and that your goldin

mines, cause not many a Palamedes his death:

Quid non mortalia pectora cogit Auri sacra fames?

Let not your feuer proceeding against the Papests, confirme the Cabalistic sence of *aurum ab Aquilone venit*. Iob. 37. Vvhich they interpret, from the place DIN, of rigeur, of seuerer Iustice, and punishment and of din indeid. Proue the Onirocreteiks, or Interpretours of dreims to be liers, that expōs gold, to be token of trouble, fascherie, melācholie, and displeasour, because gall, vvhich is bitternes it selfe, is of the coulour of gold. No, let vs seale far from Nauplius his phares and lights in renoncing all intelligences, prattiks, interprises, monopoles, ligues, and confederaties, as vell at home as abroad, that in any vayes may be preiudiciable to his Maieste & Steat; that it be not reproched,

Vendidit hic auro patriam; dominumque potentem

Imposuit, fixit leges pretio, atque refexit.

For vvhich doubts of diuers mens employments, to name no man? Is it not

thought a hid science in all Steats, to nourish dissention in their neighbours countrey if they can? Ther is a Mathematick reull, vvhatsoeuer makes an other thing to moue it selfe must be at rest. Knou yee not, that euery kingdom deuided vithin it selfe, is weakenned, and of necessarie consequence, is les to be redouted? And vvhich is vorse, see yee not, vvhhen two dogs fechts for a bonne the third commes and takes it from them both?

Bnt the vorse of all, and vvhich most is to be feared, ther be some, or perhaps too many, that finds it best fishing, euer in a troublly or dromly vater. No, we should rather keep our stout harts, and strong courages, to employ against these vvhho are spying the occasion to deuoir vs, then euery one of vs to destroy another lyke soe many Centaures or Simplegades.

*Scotiginæ chari, quianam sententia vobis
Versa retro? tanūque animis certatis iniquis?
Quæ contra vetitum discordia? quis metua
ant hos*

Aus hos arma sequi, ferrūque laceffere suasis?

*Adueniet iustū pugna (ne accersite) tēpus:
Cum ferus Hispanus, Gallus vel ami-
cus & alter*

*Exitium fractis Martemque immittet
apertum.*

*Tum certare odiis, tum res rapuisse licebit:
Nunc finite, & placidum leti componite
fœdus.*

This is great Iupiters aduysworthy to be
folloued, in forseing your present dis-
ensions at the table of all the Gods
many hunreth year ago.

But to dissipat your humeurs farther
abroad, and to rease your Ambition
heigher, then to distroy your contrey, I
vill tourne the leif to flatter the King
vvhom I serue, not as Anaxarchus the
Philosophe (or rather that impudent
Antiphates, Gnato, and Phormio) did
Alexander after the death of great Cli-
tus, nor yeat as rhe Atheniens flattered
Demetrius, or that vicked vomen did
Caracalla, in saying vnto his Maiestie
Si lubet, licet, or in assuring him that
his good fortune makes all things possi-
ble to his pleasour: but to tel you, that
hetherto God hath euer had such a spe-

diell caire of him, that neuer King in the world hath had greater apperence of his assistance in all interprises, and that it is he vvho, *FACIET EOS IN GENTEM VNAM.*

Yea, the dullest vit in the world, vill easely iuge in thinking vpon the mater a quarter of an hour, that their is no better meanes then this freindly accord betuin his subiects, to extend his pretentions beyond France, into Germany: for in considering the multitude of his people, their valour, hou easely they ar lested, hou prompt they are to obey, hou spedely embarked, together vith his prouision of mony and munition, and of all things necessare to achue some entrepryse vorthy of soe potent a Prince, he vill confesse, that his Maieste may vith greater reason aspyre to the electiō of the Empyr, (in case he did affect it,) then any other; and sutte that some of his Noble issue be chosen Kings of Poland: or otherueys inable him selfe to embrace any occasion offered, for the encrease of his Monarchie.

And to discend againe (vith permis-

sion) be reason of Steat, and ciuill pollicie, vvhether shall yee find in Chrissindome a vorthy match for our young Prince but amongs the Papiſts? No Daughter of France or Speane vill come ther without their Alter and Meſſe preſts. Shall we let Flanders vpon this point befall to France? And vvheras all the croun of Speane may diſcend vpon a daughter, both by the anciēt laus of their Realme, and preſent probabilitie, ſhall we de- priue our ſelues of ſuch a poſſibilitie? Surly I think we ſhould not only do wrong to his Highnes, and to our poſte- rite, but alſo to the propagation of the Goſpell in their dominions.

If theſe reaſons be not vallable or ſuf- ficient aneugh to procure your peace, let the ſecurtie of his Maieſties perſonne at the leaſt perſued you. Fear yee not ſome furieus Sceuola or *french Clement*, vvho vvishes to be canonized in the bloody Calender, in cutting all our neks *at one blow*? If our eys ver capable we ſhould ſee vngoing down to the CHAM- BER OF MEDITATIONS, or rather, the *Hel of Vickednes* full of

parricides, Assassins, & vrakers of kingdoms, that they are as frequēt and familiar amongs vs, as the atomes of Democrit, and that they suffer no pleace to be voide. They fallou his Maiestie alvvher, as these sprits vvwhich attended vpon Pausanias King of Sparta, vpon Neron, and Othon Emperours, euer crying for vengeance.

And to point them out moir particularly by name, apparel, and profession. They are called Prothees and Cameleons, cled in all sort of couleurs, except vvheyt, and professeng al kind of Religions, and none at all, according to the companie vvher they are, yeat vling them all, as the apple of discord, and Pandoras box to keep vs in dispute, and dissention vvhervpon they feed. They are not so different or vnlyk in body and face, as in mynd and faith. Some of them are heretiks, somme cals them selfs Catholiks, or Recufants, and not vvithstēding are Schismatiks, some termes them selues Politik, others ar Machiauelists, Atheists, and in a vord, Epicures hogs.

Sponsi

Sponsi Penelopes nebulones Alcinoique.

These are they vvhom I vish to be
 throwven ouerboard, together vith se-
 ditious preists, and all Iesuistes vithout
 exception, to discherge our Vessel, of
 soe heauy à burden and soe much bagga-
 ge. Both Papest, and protestant must
 chesse these fallous out of the countrey
 to leiuē in peace, Banish them then,
 vvhether vith the harpe string as David
 did, or vith perfume as Tobias, by im-
 precation as Apollonius of Thianae,
 by suord as Vlystes and Æneas did, by
 fyre as S. Ambroise, or by blood as the
 Livoniens do. In so doing yee shall
 obtaine as great glorie and honour as
 Hercules & Theseus in freing the world
 from monsters. For these are the Pasi-
 phaes and Minotaures mentioned by
 the Poets, & acted in our Steages playes
 by the Tragediens. So that we are no
 moir able to leiuē in peace vith them,
 then the lamme of the Church can be
 couplet vith the wolfs of heresie, then
 the Angels of light, can agre vith the Di-
 uils of darknes, then the Egles can flee
 vith Dragons; or the Doves eat vith

vaulturs, except ve vould tred vnder foot
 and force the eternal dispositiō of Gods
 ordinance. *Cohære non potest amaritudo
 cum dulcedine, caligo cum lumine, pluuia cum
 serenitate, pugna cum pace, cum fecunditate
 sterilitas, cum fontibus siccitas, cum tranquil-
 litate tempestas.* For in them is their
 nather truth nor honestey, vvhich are
 the bonds of humen societie. At their
 pleasour *pactum non pactum est, non pactum
 pactum est*; and after they haue deceaued
 and coufened you, yee must be contēted
 with this excuse of homonyme, *lingua
 iuravi, mentem iniuram gero.*

Yethen SIR! my Gratiours King, vvho
 is the leedston of my compas, the saluta-
 ry star of this my nauigation, and saue
 harbrye of our denger, vould it please
 your Maieste to purge your Kingdomes
 and palices of these violent pestiferous
 sprits, trublers of the peace, as the vinds
 of your great Sees throueth all felth &
 corruption into the bottome or shoir
 syde: that your louing and loyal subiects
 may be fred from the fear of hearing
 them bargain any moir: *Quid vultis mihi
 dare & ego tradam vobis eum?*

So *Brother*, I pray you, and all others
 vvho vill take the peanes to reed this
 vvith you, to excuse me, that I conceal in
 mynd and retein in the neb of my pen a
 thoosand such reasons. For yee know
 (better then I,) in vvhat estet our coun-
 trey is for velth and riches, hovv Chur-
 che livings are posselt and geven vnto
 many an vnverthy; ho the magistrat is
 les obeyit then euer; hovv our Noble-
 men that vsed of old to do good Iustice,
 are these novv, vvho brags to brake and
 violat it most; hou our lavvers are cor-
 rupt, hovv our merchants, our treds-men,
 and the very labourers, haue chenged
 their honest ancient simplicitee, in filthy
 cousening trikes, euery man thinking
 him selfe the vyfist fellovv that can de-
 saue his nighbour: so that I vish, ve could
 embrace other morally vntill it pleis
 God and his Maieste to take some other
 curse for their *conversion*, or *confusion*, that
 they could not reply, that they are thus
 condemned be foir they be accused or
 hard.

In the meantyme I would vish, they
 ver not irritat too much by prison, leest

D i,

lyke soe many cats rigourusly perseued
in a clos chalmer, they leep against our
faces and scratch out our eys vith their
claus, and soe escape our rods.

Numquam aliud natura, aliud sapiētia dicit.
Vvhich of them hath not some prote-
stant for his freind? Or vvhhat protestant
vil not do for some Papist? Vvhhat then
should stey or hinder vs to do all for all,
that vvhich ve vill do one for another in
particuler? Vvhhat cōscience is it, to cause
the vrake of the vvholl contrey, vvhhen
ve are sory at the dommage of a priuie
person? It is not then Religion but our
passions vvhich causes our discord, and
reproche of the most incōpatible people
of the world, as by inductiō most clearly
may appeer.

Hauiing quet then the poor Muses
long ago, to fallou the vandering Mer-
cur I may allege soe many exemples
as they are countreys, for proof of our
proposition. But leuiing asyde the
Ægyptians, vvhho braged therof, as thin-
king the variete of Religions a stey for
the subiects to assemble them selues, and
to rebell, to come to the old Common-

wealth of Rome as to the first Patterne of many Estets, vvherin, according to Cicero, *suam quisque de religione, Deorumque natura opinionem publicè profiteri non formidabat, atque omnibus si posset persuadere moliebatur, omnibus diuersa & aduersa sentientibus.* Vvhich is the same that Cassiodor maid his King vreyt to Iustinian Emperour, (and vvvhich that Emperour Tamerlan vsed both to do, and say), *Cum Diuinitas patiatur multas religiones esse, nos vnā non audemus imponere.* And such is the opinion of S. Ambroise vreyting to the Emperour Valentinian, *inuitum non cogetis colere quod nolit.* Passing by them also as Gentils vvho had no religion, or at the leest maid no conscience of any, farder then for policie, and cheifly the Romens, vvho indifferently admitted in their temples the strenge Gods of all nations, except these of the Ieues (vvvhich nou are lodged) and of the Christians vvvhich are debarred as yeat, I vill only lyke an other *HERMES*, point out vnto you these Countreys vvher to your ouen knoulege this difference betuixt the Protestant and Papest is not only suf-

fered amongs them selves in each countrey, but also practised by ligues and confederasies vvith others.

Vvher can I begin better then at this contry, vvher Gods vord is not only frely preached althrough (God be praised) but also the french King hauing a cearful ey to keep all his subiects in peace, hath established and erected Seats of Iustice halfe of Protestants and the other halfe Papists, called heer *Chambres My-parties*, and vvwhich properly may be called the Asyls of the poore people, the place of vnion, and charmes of loue. For hou many men haue they preserued from vrake? Hou many housis from down falling? Hou many querrels haue they agreit? Hou many Daniels haue they drouen out of the lyons den? And hou many Ionas out of the vvheels belly?

Vvho then should not prease this Prince as veell in tyme of peace as in tyme of varres? Vvho can not admir his visdom as much as his vallour? For as he conquered the fearest kingdome in the world by his vallour, soe doth he conserue it by his visdome. Nou his vatch

words are, *Nolite baculum ferre neque peram*; and his trumpets sounds only, *Reduc gladium in vaginam*.

And as Alexander desired to haue a Homer with him: so this king keeps euer a Socrates at his seyd. A Socrates (I say) vvho is not ashemed to play the Meidvyf in drauing a temperat reason, out of the confusion of the spreit. Yea vvheras the other Socrates bragget at Xenophōs banquet to play the Baad in procuring freindship, and apointing places to make men embrace other with loue and kyndnes: so this french Socrates (the great Duc of Suilly by name, or as yee knowv him best, the ritch Marquis of Rhony) procured the lyke by his Embassage, betuein the tuo great kings, and vould haue had our dissension in Religion seouer deseyded then it vas debated.

Summe Ducum qui regna iterum labentia
Suilly,

Qui Carmentis opes, & regna Euandria
seruas.

Surge age, tu meritò sacrū caput insere cælo.

And to go hence to Geneue (vvhich is both nearest this, and in most credit

with you) yee shall hear this peace strectly enioyned to the Gouverneurs, and Lieutenants of the Prouinces, and veell kept by the inhabitants, of all qualities and conditions vvhatsso euer. At Geneue yee shall find them in ligue with all the Cantons of Sueisserland, vvhich amongs themselves are in good accord, as also the Caluenists (as they terme them) the Lutheriens, and Papests in Germanie.

And alas! heare yee not, that the peace is concluded in the lavv cōtreys, vvhich vnder pretext of their Religion, haue spent many à million of men and money. I sey alas' that ve should learne of them this dulfull lesson,

— *Arma tenenti*

Omnia dat qui iusta negat.

And to retorne home, is not his Maieste in ligue with all the Papest Princes! Would yee my Countrey in particular, brake nou your ancient alliances with France, vvhich begoud 800. years ago, and haue bein confirmed twenty diuers tymes by fourscore and ten Kings, and yeat is lyke to continou (God be praised) with as great aduentages for vs,

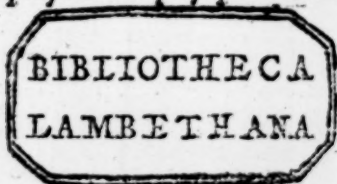
as ve could desyr? Surly I am assured as
 ve haue no occasiō, so haue ve no desyr.
 But if ve would continou our iourney,
 ve should find no Stet or contrey in
 the world, without treues or accords
 maid betuin these of diuers Religions,
 and by consequent vith Heretiks or In-
 fidels: for the treuth is but one, and
 can not be deuided. The Pape agrees
 veell vith the Ieu, the Venetien vith the
 Turc, and the Spennerd contract dayly
 vith the Infidels, both in Afrike and in
 the Indiens. Vvhy can ve not agree
 and leiuē in peace vith Christians?

Vvwhich I wish you and your Brethren
 should do (*Brother*) and exhort others
 to do, not only to conuers vith the Pa-
 pests after the exemple of other nations
 (lyke vyse men) but also that yee all, and
 each one of you, should labour to
 conuert them by a moir moderat pro-
 ceeding begōne by the Emperour Charls
 the fyft, at Ritsbon, and King Charls the
 nynt in Poissy, left to Great king Iames
 the first to be perfeited. For I am assu-
 red yeat agean, that God hath not pre-
 serued him from soe many dengers mi-

faculustly, only to delyuer our Scottesh
Argo from Sylla and Charibdis, but also
to redresse S. Peters great Schip, *Cuius
quassata ac putrida tabula naufragium sona-
bant* in S. Gregors tyme.

In the meantyme, I prey God, vvho is
thre in one, and principe of all per-
fection, he would so ioyne all your thre
harts together, that yee may haue but
one desyr (as the thre Gorgons haue but
one ey) to obey the kings Maieste, and
that of his grace he would reull the
vnreuly passions of many men, as Her-
cules cout af the thre heads of Cerberus
and Gerions: so doubtles ve should leiuie
in peace (and be no longer the fable of
the world) through embracing in mynde
and intear affectiō this vished & happy
Concord of the vvhhol Contrey.

*Ergo Deo grates fora compita tēpla sonabūt
Nomenque sanctam prosequentur laudibus.*



*Vna agite cuncti prosequamur laudibus
Nomenque Numenque illius
Qui maris, nigris agitata ventis
Terga componit, cohibet rebelles
Gentium motus placidaque mutat
Pace tumultus.*

PARIS, in haste
this 10. Decemb.
1608.